

## 受浸（貳）

### Baptism (II)

#### 壹 受浸的紧要（续）

##### I. The Importance of Baptism (Continued)

（七）“信而受浸的必然得救。”马可十六章十六节。

##### 7. “He who believes and is baptized shall be saved” (Mark 16:16).

主在这里说，受浸也是人得救必须有的步骤，所以这也证明受浸是紧要的。

Here the Lord said that baptism is a [necessary step](#) in a person's full salvation, proving that baptism is important.

（八）“我们当怎样行？彼得说，你们各人要悔改，奉耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。”行传二章三十七至三十八节，四十一节。

##### 8. “What should we do, brothers? And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 2:37-38, see also v. 41).

在五旬节那天，有许多人听见彼得的话，觉得扎心，就问他当怎样行。他肯定的告诉他们，要悔改，奉主的名受浸，叫他们的罪得赦，而领受圣灵。他们听见这话，就受了浸。这也叫我们看见受浸的紧要，因为：1 彼得在这里所指示的，非常着重受浸。他是把受浸看作和悔改、信奉主的名，同样的重要；不像今日一般人只看重悔改、信奉主的名，而轻忽受浸。2 受浸能叫人的罪得赦，并领受圣灵。3 这是主升到天上，圣灵降下以后，第一班归主、加入教会的人所作的。圣经中每一种事的第一次，都是那种事的标本。照这原则，这第一班人的受浸，也是一个标本，是以后的人应该效法的。

On the day of Pentecost many heard Peter's word and were pricked in their hearts, so they asked Peter what they should do. He told them to [repent](#) and [be baptized](#) upon the name of Jesus Christ [for the forgiveness](#) of their sins and [to receive the gift of the Holy Spirit](#). When they heard his word, they were immediately baptized. This also shows the importance of baptism. Peter's directions emphasize baptism. Peter considered baptism as important as repentance and believing on the name of the Lord. He was not like today's preachers who mostly emphasize repentance and believing on the name of the Lord but neglect baptism. [Baptism is related to a person's sins being forgiven and to receiving the Holy Spirit](#). The first group of people, who turned to the Lord and were added to the church after the Lord ascended into the heavens and poured out the Holy Spirit, were baptized. The first mention of any matter in the Bible is a pattern for that particular matter. According to this principle, [the baptism of the first group of people who believed is a pattern for all subsequent believers](#).

（九）“太监说，看哪！这里有水，我受浸有什么妨碍呢？”行传八章三十六节。

##### 9. “The eunuch said, Look, water. What prevents me from being baptized?” (Acts 8:36).

这是埃提阿伯的太监，对那正在向他讲解福音的腓利所说的话。这话证明腓利不只向他传了福音，也对他讲了受浸的事。不然他一个来自远方，从未听见福音的外邦人，怎能知道有受浸的事？怎能知道应该受浸，而要求受浸呢？腓利把受浸和福音，同时传给他，也证明腓利看受浸是紧要的。所以我们向人传福音，也该对人讲受浸。受浸总该是随着福音的。我们传福音，不只要引导人相信，也该带领人受浸。相信是紧要的，受浸也是紧要的。就是为这缘故，腓利虽然把福音和受浸都对这个太监讲清楚了，，但圣灵却还不把他提去，直等到他给太监施了浸，从水里上来，主的灵才把他提了去。这也很有力的证明，主是何等看受浸为紧要。在祂看，我们向人传了福音，引人信了祂，若未给人施浸，我们领人归祂的工作，就还没有作成。所以必须等到腓利给太监施了浸，祂才承认祂的工作是完成了，才来把他提了去。主既是这样看施浸受浸为紧要，就我们怎可轻忽？怎可光向人传福音，而不给人施浸？光引人归主，而不带人受浸？

The Ethiopian eunuch spoke this word to Philip, who had preached the gospel to him. This proves that Philip not only preached the gospel but also baptism. If he had not preached baptism, how could a Gentile, who was from a faraway place and had never heard the gospel, know about baptism? How could he have known that he should be baptized and then request baptism? Philip preached the gospel and baptism simultaneously,

proving that he saw the importance of baptism. Therefore, **when we preach the gospel to people, we should also speak to them about baptism. Baptism should always follow the gospel.** Our gospel preaching should not lead people merely to believe but also to be baptized. Believing is important, and baptism is also important. This is the reason that the Holy Spirit did not immediately carry Philip away, even though he clearly had preached the gospel and baptism to the eunuch. **Philip was carried away by the Holy Spirit only after he had baptized the eunuch and the eunuch had come up out of the water.** This is **strong proof** that the Lord considers baptism to be very important. In His view, if we preach the gospel to others and lead them to believe in Him without baptizing them, our work of turning others to Him is not finished. Thus, He waited until after Philip had baptized the eunuch before He acknowledged Philip's work as complete by carrying him away. Since the Lord considers baptism to be so important, how can we ignore it? How can we only preach the gospel without baptizing those who believe? How can we only lead people to the Lord but not baptize them?

(十) “现在你为什么耽延呢？起来，求告祂的名，受浸，洗去你的罪。”行传二十二章十六节。

**10. “Now, why do you delay? Rise up and be baptized and wash away your sins, calling on His name” (Acts 22:16).**

这是亚拿尼亚对初归主的扫罗（就是以后的保罗）说的话，这话叫我们看见，当初的门徒们是何等看重一个人的受浸。亚拿尼亚虽然知道扫罗已经在大马色的路上遇见了主，也藉看他的接手，眼睛得以复明，并得着圣灵的充溢，（徒九 17~18，）但他仍要保罗受浸，仍督促保罗受浸。如果受浸不是紧要的，如果门徒们不看受浸为重要，他何必这样督促保罗呢？

This was Ananias's word to the newly saved Saul (who later became Paul). This word shows that **the early disciples placed much emphasis on baptism.** Ananias knew that Saul had met the Lord on the road to Damascus, that the scales had fallen off his eyes through the laying on of his hands, and that he had received the outpouring of the Holy Spirit (9:17-18), **yet Ananias still wanted Paul to be baptized and even hurried him to be baptized.** If baptism is not important, and if the disciples did not emphasize baptism, why did Ananias hasten Paul to be baptized?

(十一) “于是彼得说，这些人既受了圣灵，与我们一样，谁能禁止用水给他们施浸呢？就吩咐奉耶稣基督的名给他们施浸。”行传十章四十七至四十八节。

**11. “Can anyone forbid the water so that these would not be baptized, who have received the Holy Spirit even as we? And he charged them to be baptized in the name of Jesus Christ” (Acts 10:47-48).**

哥尼流一家的人虽然明显的受了圣灵，彼得还是要他们受浸。这岂不证明受浸的紧要么？这岂不说出彼得是何等看重受浸么？他不像今日的一般人主张说，只要受了灵浸，就不必受水浸。他是说，受了灵浸的人，还必须受水浸。并且他所以叫这些人受水浸，就是因为他们受了灵浸。在他看，受水浸和受灵浸，受浸和受圣灵，是同样的紧要。他的看法也就是圣灵的看法，也就是主的看法。

Although the household of Cornelius visibly received the Holy Spirit, Peter still wanted them to be baptized. Does this not prove that baptism is important? Does this not show how much Peter emphasized baptism? He did not do what many today advocate when they speak of only needing a spiritual baptism, not a water baptism. He said that those who had received the baptism of the Spirit still needed to be baptized in water. Moreover, he baptized them in water because they had received the baptism of the Spirit. In Peter's eyes, **being baptized in water and receiving the Spirit were equally important.** His view was also the Spirit's view and the Lord's view.

(十二) “当夜，…禁卒把他们带去，洗他们的伤；他和属乎他的人，立时都受了浸。”行传十六章三十三节。

**12. “He took them with him in that very hour of the night and washed their wounds. And he was baptized immediately, he and all his household” (Acts 16:33).**

腓立比的禁卒和他一家的人，一接受主，保罗和西拉就在当夜，带着棍伤，立时给他们施浸。这些也都是告诉我们，受浸在他们看是何等紧要！不然，他们受过棍打监禁，身体疲劳，何必在当夜，带着伤，立刻给他们施浸呢？

When the Philippian jailer and his household received the Lord, **Paul and Silas, still wounded from being beaten, immediately baptized them.** This tells us that baptism is extremely important. If it were not, why

would these two brothers, who had been beaten with rods and who were wounded and exhausted from being in jail, immediately baptize the whole household at that very hour of the night?

（十三）“他们听见这话，就奉主耶稣的名受浸。”行传十九章五节。

**13. “When they heard this, they were baptized into the name of the Lord Jesus” (Acts 19:5).**

保罗当日来到以弗所，因着注意受圣灵的问题，就查问那里的门徒所受的是什么浸。既查出他们所受的是约翰的浸，就郑重的告诉他们，约翰的浸已经过去，现在人应该奉主的名受浸。他们听见，马上就照行。保罗不只追查他们已往所受的浸，并且还告诉他们现在应该受的浸。他们虽然已经受了约翰的浸，但一听见奉主名的受浸，立刻就再受了。这些都是证明，他们是把受浸看为紧要的。

The day Paul came to Ephesus, he asked the disciples what baptism they had received, because he was concerned about the baptism of the Holy Spirit. When he discovered they had received only the baptism of John, he solemnly told them that the baptism of John was over and that people should be baptized into the name of the Lord. When they heard this, they were immediately baptized. Paul did not merely find out with what baptism they had been baptized, but he also told them with what baptism they should be baptized. *Although they had received the baptism of John, they were immediately baptized again when they heard about baptism into the Lord's name. This proves that they thought baptism is very important.*

参读：圣经要道，十七题：受浸

*Reference: Crucial Truths in the Holy Scriptures, Vol. 2, Ch. 17 Baptism*